SERMON

Preached in the

Pariſh-Church of WANDSWORTH,

In the County of *Surrey*, on *May* 16, 1748.

At the FUNERAL of the

Reverend *THOMAS CAWLEY*, M.A.
late Vicar of that Church.

By THOMAS CHURCH, M.A. Vicar of *Batterſea*,
and Prebendary of St. *Paul's*.

Publiſhed for the Benefit of the Widow and Two
ſmall Children.

LONDON:
Printed for *J.* and *R. Tonſon* and *S. Draper* in the *Strand*.

MDCCLXVIII.

SERMON,

Preached in the

Parish-Church of WANDSWORTH,

In the County of Surry, on May 16, 1718.

At the FUNERAL of the

Reverend THOMAS CAWLEY, M.A.

late Vicar of that Church.

BRITISH MUSEUM

By THOMAS CRUSO, M.A. Vicar of Battersea,
and Prebendary of St. Paul's.

Published for the Benefit of the Widow and Two
Small Children.

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MDCCLXVIII.

THE PREFACE.

EVERY one knows in what haſte Diſcourſes of this Nature muſt neceſſarily be drawn up; and therefore every reaſonable and candid Perſon will make great Allowances, for any Uncorrectneſs and Inaccuracy which may be found in them. And indeed, that they ſhould be heard with Patience and Attention, we cannot wonder. The Paſſions of the Audience are uſually intereſted and concerned in an high Degree, on ſuch ſolemn and mournful Occaſions--But the Caſe is different, when ſuch Sermons are offered to the World. It is not to be expected that Strangers, who ſit down coolly to read them, ſhould be in like manner affected. Theſe will conſider them in a more curious and critical Manner, and may require ſome Apology for their Publication.

THE Clergy, who voluntarily attended the Funeral of Mr. Cawley, were pleaſed to expreſs their Approbation of the ſtrict Juſtice and Truth of the ſhort Character of him, contained in the following Sermon.— But I am fully perſuaded that it has no other Pretence to ſee the Light, than what

ariſes from that benevolent and compaſſionate Deſign, which is mentioned in the Title Page. Nothing can juſtify the troubling the World with ſo plain and imperfect a Diſcourſe, but that it is printed for the Benefit and Relief of a Widow and Two Daughters, (the Eldeſt but eight, *the other but* five *Years old) left* ENTIRELY unprovided for. *Some of my Brethren think it may be uſeful in this reſpect; and how ſtrong ſoever my other Objections were againſt complying with their Deſires,* This *is a Motive which I could not reſiſt the Force of.*

AS theſe Papers may fall into the Hands of ſome, who were not acquainted with our late Friend, a Particular or two relating to him may here very fitly be mentioned.

NO one, who knew him, ever ſuſpected him of any Extravagance. It was no way his Fault that he could not make a better Proviſion for his Family. His Preferment, conſidering the Situation of it, could furniſh no more than a Maintenance, and not even this without Frugality and Oeconomy.— He was not a very young Man when he came to this Preferment— He came to it under the utmoſt Diſadvantages; and, as the Right of his Patron was conteſted, was obliged to be at very conſiderable unforeſeen Expences, before he could ſit down in a quiet

and

and undiſturbed Poſſeſſion of his Living.--- A ſmall Eſtate in Cheſhire *goes away from his Family for want of a Son.--- To theſe we might add other Diſappointments well known to his Friends. So that there can be no room to wonder at the Circumſtances of his Family. The Diſtreſs they are reduced to was unavoidable.*

IT may be proper farther to appriſe the World of the Manner of Mr. Cawley's *Death. If any thing could heighten the Diſtreſs of his Family, occaſioned by his being taken from them, it was the ſuddenneſs and unexpectedneſs of this Change, at a Time when he was in perfect Health and Strength. He had been at an Entertainment, which the young Gentlemen educated by Mr.* Crofts *at* Fulham *had performed. On his return Home, in the Field between* Putney *and* Wandſworth, *he was ſeized at once with a Fit of Coughing and a Difficulty of Breathing; which increaſed upon him ſo far, that he deſired a Gentleman, who happened to be with him, to go before with what haſte he could, and procure ſome Convenience to carry him Home; intimating his Fears that he ſhould die in the Field--- And ſo indeed he did. For though all Diſpatch was made, and a Conveyance ſoon brought, before it could reach him, he expired.*

HIS

PREFACE.

HIS Wife was expecting his return to Supper—It is impossible to describe, but every generous Heart must in some measure feel, the Terribleness of the Shock which the melancholy News occasioned.

THE benevolent Part of the World will, I trust, excuse the Mention of these Particulars, and take them into their Christian Consideration. The Widow is desirous, for the Support of herself and Children, to settle in some Business; and whatever Profits and Advantages may accrue from the Publication of the following Sermon, she proposes to apply them to this End.

THE Age we live in is distinguished for Acts of Compassion and Charity. It is this good Disposition which encourages us to hope for the Success of any Endeavours, which are honestly and kindly intended.—And may it please GOD *to open the Hearts of those, whom he has blessed with Plenty and Affluence, to assist the afflicted Widow, to enable her to maintain her tender and helpless Orphans, and to give them an honest and a Christian Education.*

PSALM

PSALM XXXVII. 37.

Mark the perfect Man, *and behold the upright: for the End of* that *Man* is *Peace.*

BY the *perfect* and *upright Man*, we are not here to underſtand a Character abſolutely faultleſs, or free from Temptation and Sin; but, in general, a ſincere honeſt good Man. The former is far above our preſent frail and fallen Condition; yet we muſt hope and believe there have been in every Age many Inſtances of the other. While we continue in the World, we muſt ſtruggle with the Corruptions of our nature, and the many Enemies which beſet us on every ſide; but by making uſe of our Reaſon and the Aſſiſtance of God's Grace, which will be granted to all who humbly call upon him for it, we may ſtruggle with Succeſs, and at laſt overcome them all. In ſuch a Situation of Danger, no Wonder if the

the beſt Perſon is ſometimes off his Guard, and ſubject to a Fall. However, every good Chriſtian will riſe again as ſoon as poſſible, and endeavour to regain the Favour of his CREATOR, by an hearty Repentance, a greater Caution, and a ſtedfaſt Confidence in the Merits of his REDEEMER. Habitual Sins we may and ought to prevent, Infirmities we never can.

THE *perfect* and *upright* Chriſtian therefore is one who, ſincerely deſires and ſtudies to ſerve GOD; though in this Life he will never be able to ſerve him as he ought to do. No more is required than we are able to perform; but ſurely it is reaſonable to expect, that we ſhould do our beſt; that we ſhould avoid all Idleneſs and Negligence in a Buſineſs of ſuch infinite Conſequence; and that we ſhould live in ſome meaſure anſwerably to the great Obligations we lie under.

IF we do this, our Failings need not deject us; we ſhall daily get the better of them, *grow in Grace*, and advance more and more in the Ways of Truth and Virtue. And farther, a good Uſe may be made even of our natural Frailty. The Conſideration of this will teach us to keep down all vain Conceits of ourſelves,

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and to humble our Souls before GOD: It will teach us to compaſſionate and to bear with the Weakneſſes of our Brethren: It will teach us the Neceſſity of the Aids of GOD'S HOLY SPIRIT, and of the Atonement and Interceſſion of his EVER-BLESSED SON; and will incline our Hearts earneſtly to implore the one, and faithfully to rely upon the other. Thus ſhall we neither grow ſecure nor preſumptuous; we ſhall be ever watchful and circumſpect, *always abounding in the Work of the* LORD, in ſure and certain Hope of receiving from his Hands a glorious and eternal Reward of it.

THE Life of ſuch a Man is happy, and his *End is Peace.* Whatever Difficulties he may be tried with, whatever Evils and Afflictions he may ſuffer here, they cannot diſcourage him; *His Truſt is in the* LORD *his* GOD. The Divine Power, and Wiſdom, and Goodneſs, are the pleaſing Subjects of his Thoughts, and the firm Support of his Mind. To his CREATOR he continually lifts up his Soul, and commends himſelf, his Family, and his Affairs; reſigning himſelf wholly to him, begging his Bleſſing, and Comfort, and Protection, *and accepting with all thankfulneſs* ſuch

a Portion of good Things, as he is pleaſed to allot.

THE good Succeſs of this Conduct, even in the preſent Life, is frequently ſeen: Peace and Proſperity are often known to attend and follow it. However, it is not for us to preſume to direct GOD how or when he ſhall diſpoſe of his Rewards: For the wiſeſt Reaſons he may, and ſometimes does, ſuffer his beſt Servants to go without any viſible Mark of his diſtinguiſhed Favour here. Whether we are able to perceive theſe Reaſons or not, Submiſſion and Acquieſcence, on all Accounts, become us. His Counſels muſt be infinitely too deep for Man, or indeed for Angels, to fathom; yet we may be fully aſſured that they are all juſt and true, that *He is righteous in all his Ways, and holy in all his Works.*

WHATEVER outward Comforts good Men may be deprived of or loſe, they may be made amends in other ways. We deceive ourſelves, and are apt to form wrong Judgments of Happineſs and Miſery, by truſting to Appearances. The Splendor and Magnificence, which accompany Stations of Wealth and Eminence, attract the Eyes, the Envy, the Wiſhes, of the Vain and Unthinking: But

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the Base and Order of the Mind, the due Regulation and Harmony of the Passions, in which true Felicity must ever consist, are not so visible to the World, or so often considered in our Estimations of it. This *Peace* and Joy of Heart and Conscience our LORD *left* as the most valuable Legacy to all his Disciples: It is what the World can neither give, nor take away, nor make any sufficient recompence for the Want of.

BUT if good Men have their Comforts in Life, how much do these increase, how peculiarly happy are their Minds, when the Time of their Departure out of this World approaches! The *End* of such Men is *Peace* and Quiet and Satisfaction. Neither the Pains and Sufferings in a Bed of Sickness, nor the Thoughts of leaving the World, can dismay or discourage them. Then, when all earthly Honours and Possessions are insignificant and unavailing; when the Thoughts of having possessed them will give no Consolation, though the Consciousness of having abused them must be matter of Regret and Torment; when the greatest Relief and Support is wanted, then will Religion afford the greatest that can be conceived. With Patience and Resignation, and

with Hopes full of Glory and *Immortality*, they chearfully expect the Stroke, which all ſenſual and worldly Men have ſo much reaſon to fear,— *Let* our *laſt End be like* theirs.

LET us now extend our Views, and follow the *perfect and upright Man* to the other World, and contemplate him as delivered from all his Troubles and Sorrows, and enjoying the Fulneſs of his Reward in a State of Honour and Immortality. Here is an Happineſs anſwerable to the Extent of our Wiſhes and Deſires, truly worthy of our Nature, worthy our moſt warm and vigorous Purſuits, perfect both in Degree and Duration, for the Enjoyment of which we were created and deſigned, which our SAVIOUR died to procure for his Servants, and which he will moſt certainly beſtow upon them, when once arrived at the Port of Bliſs. Storms and Dangers are over; they have no farther Evils to feel or fear: The moſt tranſporting Company, the moſt delightful Employments will be their Portion for ever.

THE Certainty of this State of Joy and Glory cannot be doubted; Reaſon bears its Teſtimony to it; The Scriptures highly confirm and aſcertain it.— If GOD then ſo reward

the good Man, His Juſtice and Goodneſs are abundantly vindicated and diſplayed, whatever Treatment he may ſuffer him to meet with in this World. Nothing, which can poſſibly happen here, is *worthy to be* once *compared* or mentioned *with the Glory, which ſhall be revealed* hereafter.

I HAVE thrown theſe general Reflexions together, in order to explain and illuſtrate the Obſervation in the Text. You have ſeen that both in Life, and in Death, and eſpecially after our Departure out of this World, *the End of* a religious and virtuous Courſe *is Peace.*— The Subject is of the higheſt Importance, and deſerves a much more particular Conſideration: But I am at preſent called off, and prevented from entering upon this, by the ſolemn and melancholy Occaſion of our preſent Meeting. We are here aſſembled to ſhew our laſt publick Mark of Reſpect, Eſteem, and Affection, to our Brother, whom it has pleaſed GOD to take to himſelf in a moſt ſudden and unexpected Manner: a Circumſtance, which muſt be owned to be very awful and affecting, and which uſually gives a more than ordinary Shock and Concern. And indeed, it is a Circumſtance which our Church teaches us to

pray

pray againſt; not on any Suppoſition of its being a Judgment; not out of any undue Deſire of living long here; not from any genetal Confidence in a Death-bed Repentance; but on the Preſumption, that even good Men would be glad to have ſome Time to wean themſelves gradually from the World, to ſettle their Affairs in Life to the Satisfaction and Advantage of their Family, and to raiſe their Hopes and Affections to their Heavenly FATHER, and to the Pleaſures at his Right-hand. An Interval between the Hurry and Buſineſs of this Life, and the Entrance upon another, cannot but be in general deſirable. And farther, though nothing can be more unſafe or dreadful than to put off our Repentance 'till the Death-bed; yet who will ſay that Repentance then is always too late, is never accepted? Sudden Deaths to wicked Men muſt be terrible indeed, as they muſt be unprepared for ſuch.

HOWEVER, though on all theſe Accounts it be reaſonable to beg of GOD to give us a proper Space for Thought, Recollection, and Prayer, and a due Warning of our Summons; yet good Men have no reaſon to be terrified if this ſhould not be granted. An habitual

Preparation

Preparation for Death is undoubtedly the ſecureſt, and will be accepted even where the Mind has not room to dart forth one ſingle Ejaculation. And ſurely we may with great Comfort remember, that this was eminently the Caſe with regard to our dear Brother now departed. It is not on his Account that we lament his Fate; it would be Infidelity, or Uncharitableneſs, to ſuſpect his Happineſs. We have all reaſon to think that he lived in ſuch a manner, that no Death, properly ſpeaking, could be ſudden to him.

THE Loſs therefore that has been ſuſtained is entirely our own; and a great one it certainly is to his Family and Friends. To both he was extremely ſincere and affectionate; and by both is he moſt juſtly and heartily lamented.

THE Place I ſtand in is ſacred to the Intereſts of Truth and Virtue, and it would be an infamous Proſtitution of it, to make it in the leaſt ſubſervient to the Purpoſes of Flattery. This our late Friend's Character does not want; it is what he always abhorred when living; and what can be no more any Honour

Honour to his Memory, than any real Addition to his Happineſs.

BUT, without fearing this odious Imputation, I may ſurely indulge my own Inclinations, as well as comply with the Requeſt of ſome of my Brethren, in attempting to do ſome little juſtice to his Character, and to remind you of thoſe amiable Qualities, which ſecured the Regard of *moſt* that knew him; of *all*, who could be ſaid *truly* to know him.

IN a word therefore, he was a downright, plain, honeſt, good Man: As ſuch he behaved in all Relations. — How kindly and tenderly he acted in his own Family, the Tears of his Family can beſt expreſs. As to the little Forms and Ceremonies of the World, in which Politeneſs and Breeding are thought to conſiſt, he was ignorant of them, or at leaſt unpractiſed in them. But this did not proceed from any Pride or Obſtinacy: He had no Aſperity, nor Rancour, nor Bitterneſs, nor Hypocriſy, nor Affectation, which thoſe Forms are too often known to cover. He had that Candor and Openneſs, that Affability and Gentleneſs, that Readineſs to oblige and ſerve all to the utmoſt of his Power, which ſuch Civilities and Compliments, if they are not quite unmeaning Things,

Things, muſt be intended to denote and maintain: So that, if the Shew and ſuperficial Appearance was wanting, the Subſtance and Reality of true cordial Kindneſs and Compaſſion were far from being ſo.

THE great, the diſtinguiſhing Part of his Character, was an upright *Simplicity* of Manners and Intentions, and a *godly Sincerity*, which in general ran through his whole Life, and chiefly influenced his Conduct. Hence proceeded a zealous Attachment to whatever he thought true, or right, or good; a Fearleſneſs of ſpeaking his Sentiments; an undaunted Courage and Reſolution on all Occaſions, where he apprehended the Intereſts of Religion or Virtue might be affected or concerned.

AS a Clergyman, he was a conſtant Friend to our pure and excellent Church, to that *Beauty of Holineſs* which appears in her Worſhip, and to thoſe true and ancient Doctrines of Chriſtianity, which ſhe teaches and maintains. His Principles were quite ſound and orthodox, grounded upon Enquiry and Conviction, and therefore fixed and immoveable; and yet without any Mixture of Wrath or Bitterneſs to ſuch as oppoſed them. He never gave way to any of thoſe novel Conceits and

Opinions, which we have ſeen ſtart up in ſuch abundance, how plauſibly ſoever they were maintained. His Knowledge far from adminiſtering to Pride or Vanity, was directed to the nobleſt and beſt of Ends, the Good of others, and the Regulation of his own Heart and Conduct. Theſe ſhould be our Aims, the genuine Fruits of all our Studies, which alone can make them truly pleaſing, uſeful, or valuable.

AS a Miniſter of a Pariſh, in which Light we will laſt conſider him, he was ever conſtant and regular in his Duty; ready to attend on the Calls of the Meaneſt, ready to aſſiſt the Sick, to comfort the Afflicted, to inſtruct the Ignorant, to reprove the Unruly, and to confirm the Wavering: and all this, as we ought to hope and believe, out of a true Principle of Conſcience and Duty, and a real Deſire to promote both the temporal and ſpiritual Welfare of the Perſons committed to his Charge.

SUCH was this worthy Man; worthy of better Times, and better Fortune. You will, I truſt, excuſe this imperfect Account of him. I hope I have ſaid nothing more than is ſtrictly true: I am ſure I have ſaid nothing more than I think to be ſo: I dare appeal to yourſelves,

ſome of whom have known him longer than I have, for the Juſtice of this Repreſentation—*Heu Pietas, heu priſca Fides!*

BUT it will not be enough for us to pay our Debt of Honour to our deceaſed Friend; we muſt look to ourſelves, and endeavour to make the beſt Improvement of what has been urged, as well as of the mournful Accident which has called us together. Such Solemnities naturally diſpoſe the Mind to Seriouſneſs and Reflexion: They ſhew us the End of all worldly Purſuits in the moſt awakening and affecting Manner; and we ſhall be much wanting to ourſelves, if we neglect to draw that Uſe and Inſtruction from them, which they are thus qualified to yield, and to make them conducive to our real Happineſs.

GIVE me leave therefore to add a ſuitable Application.

AND Firſt, the Character we have been conſidering is propoſed for our Imitation. If we admire the Beauty of that Integrity, that Simplicity of Manners which adorned his Life, and which has been here but faintly repreſented, the beſt way to ſhew our Regard for it, is to imitate and tranſplant it into our own Converſations; and

in the ſeveral Callings and Relations we may be engaged in, to let it guide, govern, and direct us--- To keep clear from all Artifice and Diſſimulation--- To be true to our Profeſſions and Friendſhips--- To be ſteadfaſt to what is right and good, however the World may think or act; and to diſcharge our reſpective Offices and Duties in Life, as honeſtly, as diligently, and as conſcientiouſly as we can. This will be doing the trueſt Honour to the Memory of our departed Friend, and the greateſt Advantage to our own Souls.

LET ſuch of you, as live in this Place, be careful to treaſure up the good Inſtructions you have heard from him, in your Hearts, and to exemplify them in your Practice. The ſound Principles of Religion and Virtue, which he has laboured to inſtil into you, remember always to hold faſt--- Your Loſs will, I hope, be ſupplied by another faithful Paſtor, who will follow the Pattern of his Predeceſſor with equal Diligence, and under fewer Difficulties and Diſadvantages--- But ſuffer me to ſay, that if his Integrity, Abilities, or Diligence be wanting, no ſuperficial Talents or Accompliſhments will be ſufficient to make you Amends.

LASTLY,

LASTLY, let us all endeavour to make a wiſe and good Uſe of the mournful Accident we have been conſidering. It is not deſigned barely to excite our Curioſity, or to call forth our Tears: It is of the moſt ſurpriſing, and, if we will reflect duly upon it, of the moſt improving kind: It is intended *for our Admonition*; and the moſt excellent Inſtructions may be drawn from it. We have now before us, an Inſtance of the Shortneſs and Uncertainty of this Life. If we could truſt to Appearances, the Strength of our Brother's Conſtitution ſeem'd to promiſe a much longer Continuance among us: And yet, how few Minutes intervened between his being in perfect Health, and *returning again to* his *Duſt*? He was ſnatched, as it were, out of the World, when we could leaſt ſuſpect ſuch a Change:--- A Caſe which is far, very far from being ſingular. It is no more than what continually happens to many others; what every one of us are continually ſubject to; what therefore it muſt be our Wiſdom and Duty always to provide againſt.

THE only Way of doing this is to live well; to forſake our Sins; to honour and worſhip our Creator; and to love our Neighbours as ourſelves. This we ſuppoſe our Brother did;

and

and it is on this charitable and equitable Supposition, that we think we need not *weep for him.* But if we will not *go and do likewise,* we shall have all reason to *weep bitterly for ourselves*; we shall for ever bewail the Loss of the blessed Opportunities which GOD is pleased to give us; the Abuse of his Favours and Mercies; and the Contempt of his Laws and Sanctions. Our present Folly and Obstinacy will unavoidably end in Disappointment, Confusion, and Despair.

HOWEVER the Sinner's Life may be prolonged, his Condition is never the more safe; his Death is sure to be sudden and unexpected, whenever it happens. He dares not think of his End: He industriously avoids, and perhaps violently suppresses and banishes, all such Reflexions: He gives himself up to present Enjoyments, is willingly blind to their fatal Consequences, and drops into Perdition before he is aware.

BUT let us, my Brethren, use all our Care and Diligence, in time, to prevent so great a Danger: Let us, having always before our Eyes the absolute Uncertainty of the Hour when we shall be called hence, keep our Hearts weaned from the present World;

never

never depend too much upon it; but fix our Affections, our Hopes, and our Wiſhes, on ſomething more perfect and permanent. Let us be continually thankful for our continual Preſervation; and ſo employ the Time and Talents allowed us, that we may reaſonably aſſure ourſelves of the Bleſſing, Protection, and Favour of ALMIGHTY GOD; and that in all our Difficulties and Troubles here, we may rely upon him; and be encouraged and comforted by the Hopes of future Happineſs, which will not be liable to any ſuch Interruptions and Shocks, as more or leſs attend all human Fortunes. Let us, in the midſt of our preſent Conveniences and Satisfactions, frequently reflect, that they will have a Period, and that they are but ſhort and precarious; and, during our Hours of Health and Eaſe, make the Thoughts of Death and Judgment familiar to the Mind. Let us in fine hear the excellent Advice of our BLESSED SAVIOUR. *Be ye alſo ready—— Take ye heed, watch and pray—— for in ſuch an Hour as ye think not, the* SON *of* MAN *cometh.*

FINIS.

Lately Published,

By the Reverend *THOMAS CHURCH*, M. A. Vicar of *Battersea*, and Prebendary of St. *Paul's*.

An Explanation and Defense of the Doctrine of the Church of *England* concerning Regeneration, Works before Grace, and some other Points relating thereto. In Answer to a late Letter to the Lord Bishop of *London:* And shewing, that what his Lordship has said upon those Heads in his Pastoral Letter is agreeable to the *Articles* and *Liturgy* of our Church. To which is added, a Letter printed in the Weekly Miscellany of last *Sept.* 15. and 22d. To prove, that, *The Life of* God *in the Soul of Man* is absolutely against the late Proceedings of Mr. *Whitefield* and the *Methodists:* with some Corrections and Improvements.

A serious and expostulatory Letter to the Rev. Mr. *George Whitefield*, on Occasion of his late Letter to the Bishop of *London*, and other Bishops; and in Vindication of the *Observations upon the Conduct and Behaviour of a certain Sect usually distinguished by the Name of* Methodists, not long since published.

Remarks on the Reverend Mr. *John Wesley's* last Journal, wherein he gives an Account of the Tenets and Proceedings of the *Moravians*, especially those in *England*, and of the Divisions and Perplexities of the *Methodists*. Shewing by the Confessions of Mr. *Wesley* himself, the many Errors relating both to Faith and Practice, which have already arisen among these deluded People. And in a particular Manner explaining the very fatal Tendency of denying *good Works* to be *Conditions* of our *Justification*. In a Letter to that Gentleman.

Some farther Remarks on the Reverend Mr. *John Wesley's* last Journal, together with a few Considerations on his *Farther Appeal*; shewing the Inconsistency of his Conduct and Sentiments, with the Constitution and Doctrine of the Church of *England*, and explaining the Articles relating to Justification. To which is annexed, a Vindication of the Remarks, being a Reply to Mr. *Wesley's* Answer, in a second Letter to that Gentleman.

BRITISH MUSEUM